

Agriculture, &c.

TO MAKE AN EVERGREEN GROW COMPACT.

If you have an Evergreen, or Norway Spruce, Balsam Fir, American Spruce, or any of the pines, and desire to make it grow more compact, just pinch out the bud from every leading branch, all around and over it. Repeat this process again next year, at this time, and your evergreen will continue thereafter to grow thickly.—Indiana Farmer.

PREVENTATIVE OF THE CURCULIO.

A statement is published in the Michigan Farmer that "common" elder bushes tied to the branches of plum trees had prevented the operation of the curculio for three years, in a garden he recently visited. His friend had been upon the place five years. The first two years he tried to save his fruits by shaking the insects upon cloths, with but poor success. "An old Frenchman" told him to put elder bushes in his trees. He has done so for three years with the same success—a full crop of perfect fruit. The bushes were put into the trees every few days from the time the fruit was set until full grown.

CHICKENS VS. CHINCH BUGS AND PLUM WEEVILS.

We see it reported in the Southern Planter, that a hen and chickens placed in a coop in the corner of a wheat field, where the chinch bug had commenced its ravages, proved to be an effectual check upon the insects thereabouts, though they did considerable injury out of the range of the chickens.

The chinch bug is only one of the destructive insects which chickens are ever ready to pick up. In our yard stands a black-heart cherry tree, the fruit of which was quite wormy last year,—as is often the case with this variety.—This spring we placed a chicken coop with its occupants near the tree, and secured a full crop of fruit, showing no appearance of worms. The insects, as they emerged from the ground in winged form, were so effectually picked up that they failed to deposit their eggs in the fruit.—Of course there will be a short crop of worms next season.

HOW SOLDIERS MAKE DOUGHNUTS.

A member of Manning's Battery, at Ship Island, in a recent letter, describes the way soldiers make doughnuts as follows:

Some of us when we get home will be quite capable of taking in washing. I rather think the ladies would laugh to see us washing stockings, shirts, &c. And, by the way, we can cook up nice things, if we only try hard—for instance we make doughnuts in the following manner.—Take a good quantity of flour in a mess pan, and after putting in some yeast powder, water and molasses, stir it up until it is quite stiff, then take it out on a clean piece of board, and, with a champagne bottle for a roller, we make it thin; take a knife, cut it into narrow or square strips, put them into the frying pan until nicely browned, and then eat. I guess some of us will be quite handy round the house, as a better half once said of her husband.

SUBSTITUTES FOR COFFEE.

Rye Coffee.—Take a peck of rye and cover it with water, let it steep or boil until the grain swells or commences to burst, then drain or dry it: Roast to a deep brown color, and prepare as other coffee, allowing twice the time of boiling. Serve with boiled milk.

Another.—Take some rye; 1st, scald it; 2d, dry it; 3d, brown it, and then mix it — one-third coffee and two-thirds rye, and you will have as good a cup of coffee as you ever drank.

Sweet Potato Coffee.—Another writer, in one of our exchanges, gives the following recipe for the preparation of a substitute for coffee. We give it for what it is worth, never having seen it tried.

Take sweet potatoes, cut them fine enough to dry conveniently, and when dried, grind in a coffee mill; dry them by the fire or stove at this season of the year, or by the sun when that will do it; grind and use, mixed with coffee in such proportions as you like. Some of my neighbors omit half of the coffee; some more.

Barley Coffee.—Take common barley, or the skinless if it can be obtained, roast as you would coffee, and mix in such proportion as suits your taste. It is very good.

Pea Coffee.—It is probably known to many that a very large per cent. of the ground coffee sold at the stores is common field peas roasted and ground with the coffee. There are hundreds of thousands of bushels of peas annually used for that purpose. Those who are in the habit of purchasing ground coffee can do better to buy their own peas, burn and grind them, and mix to suit themselves.

Carrot Coffee is recommended by an exchange. Cut up, dry and grind, and with coffee in quantities to suit the taste.

THE WIRE WORM.

It is said that the ravages of the wire worm may be prevented by putting half of a fresh corn cob in each hill. The worms would work into this, and leave the corn.

To set fence posts so as not to have them heave out by frost.—Sharpen the end, make a hole with an iron bar, drive the post in, and it will stand fast in any wet land.

Value the friendship of him who stands by you in the storm; swarms of insects will surround you in the sunshine.

Correspondence.

For the Christian Messenger.

Letters to a Young Preacher.

LETTER XXXII. DIVISIONS OF A SERMON.

My Dear Brother,—

In former times it was quite customary for ministers to make a number of divisions in a sermon, with many subdivisions, inferences, corollaries, &c. This course is not now generally regarded with favor. To moderns it appears stiff and burdensome. The latter, however, seem to me, in many instances to verge toward the opposite extreme.

Unity is generally regarded as an essential property of a good sermon. In order that a strong impression may be made, the thoughts obviously should be concentrated upon one point. In cases, however, which are numerous in country places, wherein a minister preaches comparatively seldom to the same congregation, it may be requisite for him to call attention to several distinct subjects in one discourse. He must not sacrifice utility to unity. Let it be supposed, for illustration, that the text is Hos. xiii. 9. "O Israel, thou hast destroyed thyself; but in me is thy help." If the preacher be going to deliver two discourses to the same congregation in one day, it may be well for him after having shewn on what occasion these words were uttered, and their primary import, to found one sermon on the former clause, under the proposition 'Man is his own destroyer,' and the other on the latter clause, 'Man's help is in God alone.' In this case there will be no need of any division; but the doctrine will be naturally established and illustrated in distinct paragraphs, while strict unity will pervade each discourse.—

If, however, the congregation is to be addressed by him only once that day, the whole text obviously should be discussed. Man's ruin by himself, and his recovery by Christ, as stated in the proposition above, will then be the two prominent heads of discourse. As these points are very intimately connected, and ought to be frequently presented in juxtaposition, there will still be sufficient unity. Moreover, though one point only of doctrine, duty, &c. be discussed, yet this may usually be done more conveniently by an easy and natural division.

Of late some preachers appear disposed to make no divisions, or if they have them arranged distinctly in their own minds, not to exhibit them previously to the people, but merely to name them as they proceed. It appears to me, however, that hearers can more conveniently follow the thread of a discourse when they know the outlines, or plan of arrangement, at the commencement; and that they can more easily remember the substance of it afterwards. But the previous mention of subdivisions, which can hardly be borne in mind by ordinary hearers, does not seem to be expedient.

It may be remarked, in general, with reference to the divisions of a sermon, that they should be:

1. Natural. The propriety of this is manifest. Whatever appears far-fetched, or unnatural, tends to perplex. It diminishes confidence in the speaker, and excites suspicion as to the correctness of his view of the passage under consideration.
2. Expressed in plain terms. This rule applies, indeed, to every part of a sermon; but it is especially important with reference to the heads of it. If some word that is not understood occur in an ordinary sentence, the inconvenience experienced may not be material. In a part, however, which is expected to be distinctly understood and remembered, it must occasion perplexity. Learning, when rightly used, enables a man to simplify, and to express his ideas with greater plainness than he otherwise could. But I remember to have heard a learned man, while preaching to an illiterate congregation, use the word "illative" in one of the heads of his discourse. Probably there was not more than one of his hearers that knew its meaning, i. e. 'that may be inferred.' Of course it would have been better to employ some word more generally understood.
3. Couched in few words. If this rule be not observed, the memory will be unduly taxed, and the attempt to retain the heads will embarrass, and occasion the loss of much of the substance of the discourse.
4. Few in number. No exact rule will apply to all texts. Some require fewer, and others more. In preaching on such a text as Acts iii. 19, it seems requisite to notice:—1. Repentance; 2. Conversion; 3. Forgiveness of sins; and 4. Refreshing from the presence of the Lord. A great number of heads of discourse will be liable

to oppress the memory. In general it seems to me advisable not to exceed three. In many cases two will be quite sufficient. "Wisdom is profitable to direct."

5. The arrangement proposed should be strictly followed. An intelligent brother told me of a case in which an old gentleman, with whom I was acquainted, who was not accustomed to propose any division of his subject, laid down not less than five heads. When he had named the last, he immediately proceeded with it.—After some time he recollected, and remarked, "We have got upon the last head first; but," said he, "never mind, we'll go the way our minds are led." Accordingly he went on in his usual rhapsodical way. Undoubtedly some digressions are allowable;—but a preacher ought to be careful not to digress so far that he can not return, and proceed with his subject in an orderly manner. Otherwise it would manifestly be better not to name any divisions, or propose any systematic course.

May you, my dear young Brother, be "a workman that needeth not to be ashamed, rightly dividing the word of truth!"

Yours in gospel bonds,

CHARLES TUPPER.

Aylesford, April 14th, 1862.

P. S.—In answer to an inquiry proposed to me relative to the reception of persons into churches, I remark, that obviously no one should be received, either by baptism or by letter, &c. who is not in harmony with all the members of the church into which admission is sought.—Moreover, if it be known that the applicant has a "heart full of hatred against" one "of another church, or out of the church," or is engaged in acrimonious contention with any person, it is evidently the part of prudence to defer the reception till such disagreement is adjusted, or the matter is investigated by a committee, and a favorable report made. It is exceedingly desirable that church-members should "live peaceably with all men;"—but the Apostle's language (Rom. xii. 18.) plainly implies, that cases may occur in which this is not "possible." We must not require impossibilities. C. T.

[One of our compositors in several cases lately has stupidly added to the signature of these "Letters to a young Preacher" the term "Secretary" or "Sec'y." We beg to thank Dr. T. for calling our attention to this, and whilst we apologize for it, may explain how it has occurred: To save himself the trouble of "setting up" the name again, the compositor has taken it from an official notice relating to Foreign Missions of which the Rev. Dr. Tupper is the Secretary.—ED. C. M.]

For the Christian Messenger.

Anniversary of the Middleton School, Wilmot.

I had the pleasure of attending for the first time the Anniversary examination and exhibition of the Wilmot School on the 8th Inst.

The examination occupied from 10 A. M. till 2 P. M., during which time only a few of the classes, even upon the programme, could be examined, but a sufficient number, however, to assure all present that the instructions given, and the mental discipline involved, were by no means limited or superficial.

The exhibition of the evening displayed no less of Academic taste in the selecting and arrangement, nor of ability on the part of the performers.

Some of the speakers did most admirably.—All did well. Not the least interesting of the exercises was a most excellent address from the teacher himself, referring to the earlier trials and the later triumphs of the School, and to his own undying interest in its continued welfare; to which all the people could respond, Amen!

This was followed by addresses from the Revs. Willard Parker and Mr. W. H. Porter, after which the large and attentive audience dispersed, apparently highly pleased with what they had seen and heard.

It is with deep and general regret we learn of the removal of a teacher in all respects so efficient and beloved. It is only with the conviction that a higher sphere of usefulness opens before him, that we give our consent, and it is but just to say, that since his commencement with us, he has spared no pains to make the school entirely what it should be.

But he will not go unrewarded, for he cannot leave without the consciousness of having greatly improved the educational and moral tone of the youth of the community. We can safely say that he will bear away the warmest sympathies of a benefitted and grateful people.—We hope that his successor may prove fully worthy to share the affections and sustain the reputation so largely gained by Mr. Elder, and we are warranted in saying that no possible effort shall be wanting on the part of the friends and patrons of the school to sustain it in its present, and if possible, even in a higher state of efficiency.

ONE PRESENT.

For the Christian Messenger.

Obituary Notices.

DEATH OF REV. LEVI JAMES LOCKHART.

Dear Brother,—

Allow me, for the benefit of the many friends of the departed who read your paper, to occupy a small space in its columns with an account of his triumphant death. Many of your readers will remember that after Brother Lockhart was baptized by Father David Harris in Wolfville, twenty-two years ago, he believed that he had a call to preach, and for some time he availed himself of every opportunity to speak to sinners in the name of Jesus. Many obstacles were, however, apparently placed in his way which prevented him from fully giving himself up to the work of the ministry. Some ten or eleven years ago (about two years after the writer became acquainted with him) our brother removed his family from Halifax, Nova Scotia, to Portland, Maine, where he became an active member of one of the churches of that city; where he was encouraged to exercise the talents he possessed by being licensed to preach whenever an opportunity for the same presented itself to him.

Early last fall he visited many of his old friends and neighbours in Nova Scotia, and on his return to the United States preached a number of times in our city, the Carleton Church being without a pastor, he felt, as he said, "Constrained by the Spirit of God to remain with us for a season and preach" our church received him kindly and requested him to remain for the winter. And he laboured with great zeal and Christian devotedness in his Master's service, even far beyond his physical strength, although we all saw that he was failing, yet no one thought him dangerous, until after he received a letter from the States, giving an account of his son having enlisted in the U. S. Army, and that, under the Command of Neal Dow, was on his way to Ship Island. From that day he showed symptoms of increasing disease, which soon proved to be the return of an affection of the heart,—from which he had suffered some two years since. Every thing that the skill of the consulting Physicians and the writer could devise was done but without any effect. No one could imagine what he suffered unless they were all the time present, his legs and feet were so fearfully swollen that the skin burst some time before his death. The circulation had ceased in his hands and the skin of his nose and face, leaving them in a state of mortification, yet in this condition he would lay and talk about Jesus, preaching as much as three sermons to those who were waiting upon him. A short time previous to his departure the writer asked him if he had any dark moments, or if the conflict became more fearful, to which he replied, pointing to the clear sunlight, "Do you see that sun light? My hope is just as free from a dark spot, how can it be otherwise when I know my salvation is sealed, with oaths and promises, and blood."

Our good brother preached his last sermon four weeks before his death from the words of the Prophet Jeremiah,—"Then I said, I will not make mention of him nor speak any more in his name." &c. xx. 9., it was a good sound sermon. The evening of his death his daughter Mrs. LaMont, arrived from Portland, which gave him much pleasure. After his daughter had prayed with him and assisted in placing him in a more comfortable position he said "All is done now" and in a few minutes breathed his last, knowing then what it was to depart and be with Christ.

A discourse was delivered by Rev. Samuel Robinson, Pastor of the Brussel Street Baptist Church, appropriate to the solemn occasion, in the Carleton Baptist Meeting-house. So great was the crowd of people that many had to leave. After the sermon the body was taken to the steamer for the purpose of being removed to Portland. In his illness he was visited by the Rev. Mr. Armstrong, Episcopalian, and his funeral was attended by the Free Christian Baptist and Presbyterian Ministers. That God may prepare us all by his grace for the same solemn event is the prayer of yours,

In Christian love,

EDWIN CLAY.

CATHERINE TUFTS.

Died at Dartmouth, on the 16th of April, in the 55th year of her age, Catherine Tufts, daughter of the late Francis Tufts.

Our departed sister, was for upwards of twenty nine years, a member of the Granville Street Baptist Church; and although living about three miles distant, until her late severe illness, it was customary for her to meet with her christian brethren at least once a month, at the table of the Lord.

She became early acquainted with her Saviour, and was immersed by the Rev. Mr. Davies on the profession of her faith. Her after life gave abundant evidence of the genuine character of her hope. During her tedious illness her faith was strong in her Redeemer. The promises of a covenant-keeping God sustained her and when Death came, it was but the messenger of peace to waft her soul to Paradise.—Her last breath was spent in prayer that God would bless them.

"We doubt not she has gone to her eternal rest, "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; and there the inhabitants never more say 'I am sick!'"

She was buried by the side of her aged parents, and her sister, on the ground set apart for that purpose near their residence, at Tuft's Cove, Dartmouth. Her funeral was attended by a large number of mourning relatives and